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## Foreign Religious Intelligence.

From the London Missionary Register.

REGENT'S TOWN—SIERRA LEONE.

Influence of Religion on the Re-

captured Negroes.

From the communications of Mr. Johnson of

Church Missionary Society, we extract some

of the religious influence on the minds of his people.

Examining some Candidates for Baptism,

Johnson was much struck by the intelligent

of one of the women, that he has sent a Co-

of the examination to the Committee. It here

follows:—How long have you felt desirous of

being baptized?—Answer. Since you came from

England, Sir.

How did you become first desirous?—A. The

words which you talk in the Church

make me afraid.

Can you tell me those words, which made

me afraid?—A. Yes, Sir. You say, "Suppose

man or woman die, and not born again by the

of God, they cannot go to God;" and then

talk about them people, how they stand

before the character of those who were not

again, and then I think that me—me do all

thing, and that make me afraid.

How have you been before, you do not any

more bad now: you are very good this time, are

not?—A. Massa, me very bad: me heart

broken, and that trouble me.

I suppose, then, when you are baptized,

think you shall be better?—A. No, Massa;

no make me good: the Lord Jesus Christ,

me only can make me good, and can save

me for that I want to follow Him.

Who is Jesus Christ?—A. The Son of God.

What did He do to save you?—A. He die

for the Cross for sinners.

Are you a sinner?—A. Too much, Massa.

Where is the Lord Jesus Christ now?—A.

He is in Heaven.

What is he doing there?—A. Pray for

us.

How many Gods are there?—A. One:

the Son, God the Father, and God the Holy

Ghost: it is God the Father, God the

Ghost, and God the Holy Ghost.

You say three times God: are there not

three Gods?—A. No, Massa: them three be one

God.

Can you tell me who made you?—A. God

the Father.

Who redeemed you?—God the Son and

the Holy Ghost teach me.

What does God the Holy Ghost teach you?

He show me my sin.

Does he teach any thing else?—A. Yes:

show people that they can be saved by Jesus

Christ.

When He has shown them that, does he

then any thing else?—A. He make them

feel glad. He give them peace.

Can you tell me what is the outward thing

in baptism?—(Was silent.) I mean what does

Minister take when he baptizes people?—A.

Water.

Does that wash your sins away?—A. I

know. No, I think not.

Does water baptize both your body and

soul?—A. Yes, I know: but the Holy Ghost

baptize the soul.

What then is spiritual baptism?—(Was

silent.) I mean what is true baptism?—A. The

Ghost baptism.

Can you tell me what people eat and

drink when they come to the Lord's Table?—A.

Bread and wine.

And what does the soul eat and drink?

(Was silent.) I mean while we look to Jesus

Christ, and remember His dying love, what do

we spiritually receive?—A. The body and

blood of the Lord Jesus Christ.

You said before, that the Son of God re-

deemed you: what did he redeem or save you

him head, and can't walk—want to fall down. O

Massa! I have trouble too much—I no sleep all

night. (Wept much.) I hope the Lord Jesus

Christ will take my sins from me! Suppose he no

save me, I shall go to hell for ever."

Every sincere and watchful Christian will re-

cognize his own enjoyments and conducts, in the

following declarations of a Negro woman:—

"A Woman said, "First time when I begin to

pray, and when I see all bad things, I go plenty

times to pray to the Lord Jesus Christ to pardon

all my sins; and then I feel glad very much, be-

cause Jesus Christ come into the world to save

sinners. When I go out, I pray—in the road, I

pray—in the farm I pray—when I get in the Mar-

ket among plenty people, I pray—I always pray

that time my heart live upon the Lord Jesus

Christ: when I get up, I pray—when I lie down,

I pray—and when I see some of God's people, I

glad very much: I talk to them, and tell them

what the Lord do for me. But, this time, I don't

know how I stand. Suppose I pray, my heart

runs away from me; and when I get up from my

knee, I don't know what I been say. Oh! my

heart bad past every thing! I don't think I live

in the right way: I don't know what to do with

myself. O Massa, I curse, I lie, I thief, I do

every thing that is bad." "Do you really live in

these things?" I asked. "Me do them all," she

replied, "with my bad heart: suppose the Lord

no help me, I should do them all with my hands,

my mouth, and my feet. But all of them bad

things live in my heart, and that trouble me much.

Here she began to weep, and the conversation

ended: but not without advice suited to her

state."

One of the Communicants, who was sick, mani-

fested a tenderness of conscience, which may

serve to stir up others to watchfulness:—

"Went to see a sick Communicant. When he

saw me, he appeared much cast down. I asked

if he had any thing to say to me. Tears ran down

his black cheeks; but he remained silent. I again

requested him, if he had any thing upon his

mind, to tell me. He answered—"them words

you talk last Sunday live in my heart." (The

text was Rev. iii. 19.) "I went to Freetown,

some time ago; and met with some of my country-

people, who live there. They make me come to

their house. I eat with them; and they talk

foolish, and I did not tell them that they do bad.

I stand the same like one of them. My heart

strike me, the same time; but I no mind that.

Then them people do very bad—they curse, they

drink, and do very bad. They tell me to stop

all night. I no like it. But, by and bye, I stop;

and, Oh Massa! what plague me much, is, I

laugh when they talk bad. Next day I go home,

and oh! how my heart strike me when I go in the

road; and, when I come home, I get sick. God

punish me for that: and since that time I been

sick. Sometimes, I only strong enough to go to

church; but I get no peace in my heart, when I

hear the Word of God. All is against me." Here

he began to weep again; and I perceived that his

illness was caused by grief. I tried to point out to

him the tenderness of the Father, after having

punished his child; and that our Heavenly Fa-

ther, in like manner, mercifully, through the Sa-

viour's merits, receives His children, and forgives

their backslidings freely."

## CALCUTTA—INDIA.

Progress of Knowledge among the Young.

The intimate connexion in which the Missiona-

ries stand to the School and Book-Society, af-

fords them gratifying opportunities of ob-

servating the progress of useful knowledge, as com-

municated to the young. As an illustration of this,

they quote the following instances from one of the

Journals of an English Baptist Missionary.

"I asked my Purdit, who has lately visited every

School connected with the Society to examine

its progress, whether he had witnessed any effects

of the instruction now afforded to Children. He

replied, "Yes, Sir: the effects are astonishing,

both among the Children and the Parents. A few

months ago, before your books were introduced, if

I had asked a boy at School what was the matter

during the late eclipse, he would have replied,

that the giant Rahoo was eating the moon; and

would have joined in the beating of drums, &c. to

frighten him, that he might let go his grasp. But

now they all know better, they see such an event

without alarm, know it to be produced by the

shadow of the earth, and despise the foolish ideas and

customs which they formerly entertained and

practiced. A few months ago, had a snake bit a

person, he would have done nothing but im-

mediately call for a Priest to repeat a "muntra" or

incantation: "over him; and if the snake was

poisonous, die in the repetition—but now, as soon

as he is bitten, he puts no faith in muntras, but

directly ties a bandage over the wound, and gets a

hot iron applied to burn out the poison; and if he gets

it done quickly, there is great hope of his recovery,

even though the snake were poisonous."

"The other day," he continued, "One of the

Hurkarahs, or letter-carriers, "while all the ser-

vants were sitting together in my house, expressed

his intention of swinging; as he had made a vow,

when he was ill, that if Siva would preserve his

life, he would perform this act of holiness to his

praise. All the assembly, instead of receiving

this declaration of his piety with approbation,

and encouraging him to put it into execution, as

they would have done some little time ago, now,

with one accord, blamed him for his folly, and

made him desist from his intention."

## HINDOO SUPERSTITIONS.

PULO PENANG.

Some extracts from the Journal of Mr. John

Ince, one of the Missionaries of the London Mis-

sionary Society, at this Station, will illustrate

both the folly and the cruelty of Heathenism:—

## Folly of Heathenism.

"I went to witness the great idolatrous feast of

Shau and Tsean. When we arrived at the

Temple, it was surrounded by a vast concourse of

people, whose appearance was very like that of a

fair in England. Opposite the Temple, was a

stage erected for play-actors. On one side of the

temple there was a large paper idol, called Ta-

see-yay, I suppose 14 feet in height, a most dis-

torted figure, painted various colours, with large

glass eyes. Immediately before this idol was a

long table, set out with all kinds of provisions, in-

cluding small paper idols. At the end of the

table, furthest from the idol, were a number

of carpets spread on the ground, on which sat

half a dozen Priests, worshipping the God, chant-

ing an unintelligible jargon, and bowing them-

selves to the ground. There were many other

smaller paper idols, represented as riding on ani-

"This feast is considered as one of pure benev-

olence, being celebrated in behalf of those poor

bereaved spirits, who have no relations to mourn

for them; to supply them with clothes, money,

&c.; to rescue them from Tartarus, and exalt

them to higher and brighter regions.

Diseases ascribed to the agency of the Evil Spirit.

The Cholera Morbus made its appearance in

this island. When visiting the Schools, I found

very few boys; on inquiring the reason I was in-

formed, that, in the present sickly time, their pa-

rents were fearful that they would read in the

Scriptures, and be made ill! Such are the senti-

ments of the Heathen respecting that Blessed

Book.

My Chinese Teacher informed me, that the Chi-

nese ascribe the Cholera Morbus to the resent-

ment of Devils who are ill-supplied with food,

clothing, &c. I told him, and many in the Tem-

ple, and in the presence of their idols, that the

feasts which they were celebrating, in order to

appease the devils, were themselves sinful, and

therefore among the causes of the diseases which

afflict mankind, which are all the punishment of

sin inflicted by a just and holy God.

As I was returning from the school, I went into

the Temple; and, saw there a man who avowed

himself to be possessed with a spirit of divination.

Before him were placed several idols, with articles

of provision, knives, candles, &c. The man was

practicing all kinds of violent gesticulations, until

the perspiration burst from every pore; while a

vast number of deluded people were anxiously

waiting to hear him declare the cause of the Cho-

lera.

"I asked two persons, standing by, the meaning

of this spectacle, but they would not answer. I

then asked a third, with more success, who said it

was a Lo Shen, i. e. a "Descended God."

## Cruelty of Heathenism.

After catechising the Chinese Boys in the Schools,

I asked respecting a poor man, who had died the

day before in a jungle behind the Temple; and

requested the Teacher to point out to me the place

where the man expired. It was amidst the ruins

of a house, which formerly stood in the jungle. I

inquired if the man had no home, that he should

die in such a miserable place! He answered,

with the greatest unconcern, that the man was

sick; and that the persons with whom he lived

turned him out of their house, lest they should catch

the disease; that being thus unprotected, he had

retired to this spot, where, during the day, he cut

a little fire-wood for his subsistence, and slept as he

could at night; that yesterday he was seized



a book of their own, which they said contained all the prophecies. They began with our Saviour's conception, and, as Matthew's account of it did not agree with their own, they wished me to reconcile the two. I told them I should not undertake to reconcile the Christian Scriptures with the Coran; that if the Bible was true the Coran was false; and if the Coran was true, the Bible was false; both could not be true. I desired them to search out the true one. "Do you think them," said they, "that the Coran is false?" "Certainly," I replied. "What are your reasons for thinking so?" I told them,

1. That Mohammed was a mere man, and wrought no miracles to prove that he was sent of God; and therefore there was no reason for believing that he was a true prophet.

2. He and his followers propagated his religion, not by persuasion, but by warfare, and that too on the principles of covetousness, lust, ambition, and revenge; which were in accordance with all the depraved passions of man; and in direct hostility to all the precepts of the pure religion of Christ, which is holy as God is holy, and requires all men to be holy and harmless as its divine Author.

To this they listened with unexpected calmness and patience. But as I concluded, their chief speaker replied, that it was not altogether by warfare that Mohammed propagated his religion, but that he wrought many miracles—at one time he called on the people to embrace the faith; but they required a sign that he was sent from God,—and, at his word the moon was rent in twain before their eyes.

I objected, and told them that he disclaimed all power of working miracles, and the Coran recorded no miracles of his. I desired them to inquire of their most learned men, and learn whether I had not stated the truth. They engaged to consider the matter, and wished me to call again, which I engaged to do. The general spirit, with which the conference was conducted, was very pleasing.

#### Addressed a company of Hindoos.

19. Addressed a company of Hindoos, who were assembled for the worship of one of their idol gods. I exhorted them to repent, and turn to the worship of the true God. They listened silently, and as I thought, showed some symptoms of shame and compunction. Surely, when these captives are set free from the adamantine chains, which now so firmly hold them in servitude to Satan, the triumph will be peculiarly glorious to our King and Saviour.—To-day I have been employed in writing an address to the Mussulmans, in Hindostanee.—The scope of it is, "Christ contrasted with Mohammed."

#### Second interview with the Mohammedans.

20. Called, as I promised, at the place where I had a conference with a company of Mussulmans. They still maintained, that Mohammed wrought miracles. I pointed out to them several chapters in the Coran, where he disclaims all power of working miracles. I desired them to examine further, and inquire after the truth. I lent them a manuscript copy of the tract entitled, "The Heavenly Way," which I have translated into Hindostanee. To the tract was also appended a form of prayer in Hindostanee. They promised to read it.

Some days ago I received a letter from the Jewish schoolmaster at Pene, a town on the continent, containing about 18,000 inhabitants, mostly Hindoos. He had collected 36 boys in his school, and expected more after the holy-days. He wished me to send him some books for distribution, as frequent inquiry was made for them. I sent him a large number, and wrote him a letter, exhorting him to attend himself to the great salvation, to give books to all, who desired them, provided they could read; and to dispense them as he had opportunity, in the neighbouring towns; and told him, that when his present supply was exhausted, he should be furnished with more.

21. In the afternoon, went among the people as usual, and addressed the word of life to several companies of people in different places. In one place, more than a hundred were present, and there I had to encounter the contradiction of sinners against our dear Redeemer.

#### Lapsed Catholics.

22. Addressed two companies of the lapsed Catholics. In the largest company there were more than twenty of these people. They are fast learning to use the Hindoo sophistry in defence of their idolatry. I called on one very aged Roman Catholic, with whom I have several times conversed. When, among other things, I urged on him the duty of abstaining from all labor on the Sabbath, he objected and said, in the manner of the Hindoos, "How then shall our bellies be filled?" O, that light may soon spring up in the midst of this darkness!

23. Three men came to unite with our family at our morning service. Eleven natives, men and boys, attended: 1. Mahatma service. I afterwards took my usual circuit in town, and fell in with large numbers of people, whom I addressed.

#### Third interview with the Mohammedans.

Called on the Mussulmans, where I had before held conferences, and lent the tract. The number collected was soon increased to about fifty. As I entered the place and gave them a friendly salutation, they seemed agitated, and some immediately desired me not to come among them, as they did not wish to hear my talk; others prepared me a seat and wished me to sit down. What I had before advanced, I perceived had evidently disturbed them. After making a few brief remarks, I took leave of them, as they were so agitated as not to afford opportunity for a calm and candid discussion of the subject of Christianity. I could not but hope that their agitation might result, in some measure, from the power of divine truth upon their guilty consciences. O, that their proud hearts may be made to bow to the cross of that crucified Jesus whom they now fatally neglect!

#### CHOCTAW MISSION.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

Feb. 1, 1822. Mr. and Mrs. Wisner have taken a little fatherless Choctaw girl to bring up and educate as their own. She is three or four years old, an active and interesting child. Her father was a Choctaw; her mother is a poor widow. She has for some time been employed in our family.

#### Pleasing instance of Native Honesty.

12. Dismissed another of our hired men for intemperance and other improper conduct.—Had an instance of honesty in the natives. Five or six months since, a young man from the Chickasaw nation stole from us an axe. From the unsatisfactory account he gave of the manner, in which he said he obtained the axe, the father of the young man suspected it had been stolen, and came to-day more than 20 miles to bring it back.

#### Notice of a company of Choctaws.

March 23. Mr. Wright, just returned from the Pigeon Roost, gives the following account of a company of Choctaws, recently settled near Capt. Folsom. For many years they have had no fixed residence; & being made up from the different clans and districts in the nation, they have not been considered as belonging to either of them, and have not received any part of the annuity which is paid the nation by the United States. Last summer, Capt. Folsom advised them to select a place, where they could settle compactly & permanently,—to quit drinking whiskey, to which they were excessively inclined, & to cultivate the soil; telling them, that if they acceded to his proposal, he would use his influence to procure for them their proportion of the annuity. He gave them some account of the object of the missionaries, with which they appeared pleased, and expressed a desire to hear them preach. The same desire has often been expressed since. A few weeks ago, the man who is considered their leader, appointed a day for them to assemble, to see if they were unanimously agreed to have him for their head-man, and to adopt their new mode of settled living. Captain Folsom was requested to attend, and

bring with him one of the missionaries, that he and his people might hear about the Great Spirit. Mr. Wright attended. There were about an hundred present. Most of them listened with various attention, while the attributes of God, the creation of the world, the fall of man, and the plan of redemption were briefly explained. As the village is but a few miles from Capt. Folsom's, where Mr. Wright expects to reside for some time, we trust he will have frequent opportunities of preaching to these Gentiles the unspeakable riches of Christ.

#### Spirited efforts of the Natives at the French Camps.

At the French Camps, Mr. Kingsbury had an interview with the persons, who have been at the principal expense of erecting the buildings at that place, & who have engaged to furnish provision for their children & the teachers. Besides these children, it was designed, from the first, to make provision at this place for several poor scholars. The plan of the establishment was proportionably enlarged for their accommodation, and it was not proper, that a proportionable part of the expense of the buildings, should be defrayed from the general fund of the mission, unless an appropriation can be obtained from the civilization fund.

Various items of expense are also found necessary, which were not anticipated by those who first engaged to establish the school. They are not disposed to shrink from the laudable work they have undertaken. They only require such aid as seems proper they should receive, & such as we believe will be easily obtained. The people will continue to furnish provision for their children, and a portion for the teacher and his family, and will aid in cultivating several acres of ground for the benefit of the school. It is believed that this establishment will be a very useful one. The situation of the school is pleasant and healthy. A pious and industrious man and woman are much needed at this station, as assistants.

#### A School desired at the Six Towns.

The chief men and warriors from the six towns, who attended the distributing of the annuities, were desirous that a school should be commenced in their district, as soon as practicable. After conferring with them, as to the most suitable situation for the school, they said they were willing it should be located where we thought best; for if it were left to them, they should not be agreed.—It was determined that preparations for this school should be made the ensuing summer. The impression on the minds of the natives, is generally favorable towards schools and civilization. But, like the rest of the world, they give good talks, but conduct very badly.

#### Distribution of the Annuity.

Two or three thousand Choctaws, men, women, and children, were assembled to receive the Annuity, which, on the present occasion, consisted of blankets, stroud, domestic cottons, calico, quality bindings, knives, scissors, powder, lead, and a variety of other articles, to the amount of six thousand dollars. Many of the poor Indians had travelled, five or six days journey. Some got a blanket, others cloth for a gown; others, an article of less value; and some were obliged to return without obtaining any thing to compensate for their toilsome journey.

The late treaty provides, that the poor and infirm shall first be supplied, and the residue be equally divided. Much care and labor was bestowed by the Agent, to carry this humane regulation into effect. But, without more efficient regulations, it cannot fully be accomplished. The Indians themselves sometimes get into disorder, and frustrate the intentions of those who are distributing the goods.

#### LETTER FROM MR. WILLIAM GODDELL.

We trust the time is not far distant, when the moral aspect of Mayhew, and of the places round about, will be as lovely, as their natural situation described in this letter. Mr. Goddell, the writer of this letter, is a successful agent of the Board, and is destined for the Palestine Mission.

#### Creek Path, April 30, 1822.

My dear Sir, I have visited Mayhew, the French Camps, and Elliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew, is pleasant indeed. As you approach it from the East, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea, and except also the railing, which encloses the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the mission houses. "Beautiful situation, the joy of the whole earth, is Mount Zion, on the sides of the north." Casting your eye over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. "This," said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven—"this is the loveliest spot my eyes ever saw." The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring. The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. A hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with the oak, which, with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple, yellow, and green of every hue, are scattered by a bountiful G-d, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered.—You can stand in almost any place, and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Amminadib.

"This," said one of the missionaries to me, "is the Lord's plantation. These are his fields.—These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service." The missionaries are laboring constantly, cheerfully, prayerfully, & with much of a spirit of self-denial. A school on a large scale is about to go into operation. Last week, Mr. Kingsbury assembled the chiefs & principal men of the district, and explained to them the nature and design of the school. To this one of the chiefs replied:—"I am not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understood this business so well before.—We never before understood so well that the missionaries labor here without pay; but leave their farms & houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." He wished, when I returned to the north, through the great cities, I would say to the white men,—"You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more. We expect to die in our old habit; but we want our children do better."

WILLIAM GODDELL.

#### JEW IN INDIA.

Abstract of a statement made by the Rev. Horatio Bardwell, to the Salem Jews' Society, respecting the Israelites in Bombay and its vicinity.

Some of the Descendants of Abraham are to be found in almost all parts of India. But the cities and villages of the western coast especially, are

the residence of considerable numbers. On the island of Bombay there are eight hundred Jews or Israelites; and in the sea-port towns and villages on the neighboring continent, more or less may be found scattered among the heathen.

They are, almost without exception, exceedingly ignorant, and plunged nearly to the same depth of misery and vice, with their idolatrous neighbors. They are generally very ignorant of the history of their own nation; and are unacquainted with the scriptures, except some part of the Pentateuch.

In Bombay, their worship is observed in the synagogue on Saturday. It commences at five o'clock in the morning, and ceases at half past 7, and consists wholly in the reading of the Law, in Hebrew, by the priest, with occasional responses in the same language, from the people. Both priest and people are commonly unacquainted with the Hebrew language, and of course not benefited by their religious services. The remainder of the day is spent in idleness, visits and amusements. Most of the Israelites in India do not know that any suppose that the Messiah had come; they consequently have not those prejudices which are so deeply rooted in the minds of European Jews. This fact is probably owing to their descent, which is supposed to be, not Judea, but from the ten tribes. Mr. Bardwell stated, that not long since he made a tour of near sixty miles extent, on the continent, in the vicinity of Bombay, for the purpose of ascertaining the most practicable method of gaining access, and giving instruction to the people. When he stopped for the night, he uniformly inquired of the landlord respecting the Israelites residing in the place; and had them invited to his lodgings that he might give them instruction. He mentioned one of these cases as a specimen of the rest. The Israelites of a certain village, being invited to see him, he seated himself in the centre of the room, and read to them a brief sketch of the scripture history, from the creation to the time of Moses. They obviously were ignorant of most of this history; they only knew that Abraham and Moses were their great men; and seemed surprised and delighted that any one could tell them any thing more than they had before known of them. When Mr. Bardwell first read the name of Abraham, an aged, patriarchal looking man rose suddenly from the floor on which he was sitting, and clapping his hands together, exclaimed, "Abraham! Abraham! how do you know any thing about Abraham?" They desired Mr. B. to stay, and read to them the next evening; he did so, and availed himself of that opportunity to tell them of Jesus Christ. Of him they had never heard, but seemed willing and even pleased to be instructed in regard to him. At another village, where he lodged several nights, and where, we understood him to say, a school was established by the American Missionaries, he heard, after he had retired to rest, the voice of prayer; and listening, he found it to be his landlord, who was an Israelite, praying to Jesus Christ. He took occasion in the course of a day or two, to inquire into his views of the duty of secret prayer. He said he was convinced of the duty & importance of it. Mr. B. inquired to whom he prayed? He replied to Jesus Christ, & said he had learned the prayers which he used, from his children, who went to school, and were taught them by their instructors, and that he thought them as suitable for himself as for his children.

The daughters of the Israelites, as well of the heathen in India, have hitherto been wholly uneducated; but two or three Jews in Bombay have recently been induced to permit their daughters to attend the school established there by the Missionaries. They are children of remarkable talents, and learn rapidly. This is considered by their parents and friends, as a hint from Providence, that daughters should be educated, as well as sons.

All these things, Mr. B. considers as favourable indications respecting that portion of this unhappy people which reside in India; and it is his opinion that many of their children might immediately be placed in school where they would be taught the Christian religion, and prepared for future usefulness, were there sufficient funds for this purpose.

He proposed to the Jews Society in Salem, that they should appropriate their funds for the support of a school, in the region of Bombay, which should be called the Salem Jewish School—that it should be under the care of the American Missionaries, who should be requested to address an annual letter to the Society, stating the condition and progress of the school, and mentioning the most promising scholars.

The sum of sixty dollars will pay for the instruction of fifty children annually.

The encouragements to instruct this people in the Christian religion are great, because as above mentioned, their prejudices are not as strong as those of European Jews. It is desirable also to instruct the Israelites for the sake of benefitting the heathen. They hold an honorable standing in society, and even if poor, are respected. Should they become Christians, how much more could they do to promote Christianity among the heathen, than missionaries sent from other countries! The language of the country is their own language; and they are perfectly familiar with the character, prejudices and customs of the people. It is not probable that one reason why they are thus dispersed among the Hindoos, is that they may be instrumental in extending the kingdom of Christ? This idea corresponds with the scripture declaration, that the conversion of the Jews shall "be a life from the dead to the Gentiles." Will not Christians twenty years hence, look back upon us with the same surprise that we have not regulated our exertions by the word of God, and first attempted the conversion of the Jews, that we now look back thirty years, and wonder that the Christian world were then so stupid, as not better to understand and practice their duty towards those who are without the knowledge of God?

#### CONVERTED HEATHEN YOUTH.

To the Editor of the (N.Y.) Missionary Register.

DEAR SIR,—Many of your readers will, I think, be interested in the perusal of the following letter from one of the pupils of the Rev. Mr. Scudder, Missionary at Ceylon. By the bounty of one or more ladies, unknown to me, the boy is educated, and at their request bears my name. Dr. Scudder speaks of him as a youth of very decided piety, and though but about 15 years old, of great use to him in his arduous work. The sentiment and expression of the letter, written first in the Tamil, and translated by himself, are altogether superior to any thing of the kind I have seen, and does honor to the Missionary cause. In the copy I send you I have found it necessary to make two or three verbal alterations; much fewer than is usually necessary in letters written by boys of his age, educated in our own schools. The punctuation I have supplied entirely, there being none in the Tamil written language.

My object in making this letter public, is, if possible, to induce some of your readers to adopt the plan which promises so much success, of aiding Mr. Scudder, and our Missionaries abroad, in the support of boarding schools of native youth.—Twelve dollars and a half a year, for three years, will board and educate one. As we must depend upon God's grace, upon furnishing the heathen youth with native preachers, we expect that these establishments will speedily become the schools of the prophets, and the nurseries of the church in Pagan lands. I am dear Sir, yours respectfully,

PHIL. M. WHELFLEY.

September, 1821.

REV. AND DEAR SIR,—By the mercy of the Lord, I was brought into the care of the Rev. Dr. Poor, at Tillipally, who gave me much religious instruction; but I did not then think much of those great and serious things which have since engaged

my attention. When I had been about two years and six months at Tillipally, Dr. Scudder (since the Rev. J. Scudder) arrived there, and Mr. Poor put me into his care. Dr. Scudder communicated to me, that a Mr. Whelpley, minister of the gospel in America, wished to support a boy in this place, under the care of Dr. Scudder, by the name of Whelpley, and asked me if I deserved that name; but I felt I was not worthy of it. I was, however, taken and supported. What a great act of compassion it is, that you should feed and clothe me, a poor boy and put me under Christian instruction. I feel it my duty to be grateful to God and to you, lest this charity should condemn me. Dr. Scudder took me, with some other boys, to go and live with him at Panditripo. He very often exhorted me while at Panditripo. After a length of time, I thought how Jesus Christ, the Son of God, shed his blood on account of my sins. I repented of my sins, and received Jesus Christ as my Saviour. I since wished to receive the Lord's Supper, and I did receive it. My friends and others ridiculed me saying, "Ah! have you received the Communion?" [Word used for Communion.] But the hope that Jesus was my Saviour, supported me, so that I was not ashamed. I told them, that if you will forsake your sins, repent of them, receive Jesus Christ as your Savior, become partakers of his table, and love him, you will go to heaven at your death. But if you do not do so, when you die you must forever dwell with devils in hell. But they laughed at what I said. Dr. Scudder directed me with some other boys, to carry tracts written on ollas, and read them to the heathen twice a week, which we continue to do accordingly. Some of these stiff-necked people do not like to hear about Jesus Christ, some attempt to strike us when we go to read to them, and some said to me, "You, a beef-eater, are you come to teach us?" Others tauntingly say to us, "Are you gone from our religion for food and clothing?" But I was not ashamed of these things. Some persons asked me if it was no sin for Christians to kill bullocks, sheep and fowls, and for food to kill them while they shiver and struggle for life? In reply to their questions, I put them another question, "Is it no sin," said I, "to kill creatures in sacrifice to your lifeless idols?" They allowed it was sinful. I told them God made all things for man, and permitted us to eat what we needed, & therefore it was no sin for us to kill creatures for food. When I asked them how they expected to go to heaven, they said that if they bathe in sacred waters, boil rice at their temples, and give alms to the poor, their sins would be expiated. "If you commit a crime against the government," said I, "and then bathe in sacred waters, go to temples, or give alms, will the governor not punish you?" "Yes," answered they. "Having sinned against God, now by what way can you go to heaven?" In answer to my question, either by way of fear or scoff, they pointed me to a great road that was near the place, seeming to say by their gestures, if you want a way to heaven, there is one. I told them, that when we were great sinners, Jesus Christ the Son of God came into this world, suffered much, and died on account of our sins; that if they leave off worshipping the devil, and receive Jesus Christ as their Savior, they would go to heaven, and if they do not do so, they must go to hell. I continue to tell these things to all the people to whom I go to read. Some would hear gladly. It is very profitable to give the word of God to these people, for if they possess the scriptures, their children at least will read them; their children will compare their religion with ours, and then, perhaps the Lord will turn their hearts and incline them to receive the words of eternal life. I always pray for these perishing heathen, & hope that you & the church, of which you are the pastor, will pray for them too. The Rev. J. Scudder often warns and exhorts my school-fellows, who are 17 in number, I do so also; talk to them almost every day. They think much of eternal things whilst they are heathen, but when they leave the room, Satan carries off the seed of divine truth from their hearts. Some of them talk much of serious things. I pray that the Lord, who has brought them under Christian education, brought them from that perdition to which heathenism leads, may graciously pour out his Holy Spirit into the hearts of these dear youths. Please to pray for these youths, and for the heathen, and I beg your church to pray likewise. And so I, a poor sinner as I am, entreat the Lord for you and for your church. May the Lord be with us, and carry on his work.

Yours affectionately,

WHELFLEY.

#### From the Religious Remembrancer.

#### REVIVALS OF RELIGION.

Extracts of a Letter from a Gentleman in Morristown, N. J. to his Friend in Philadelphia.

Morristown, May 7th, 1822.

Events have, and do yet take place, of the most interesting and momentous nature. It is a period strongly marked with mercies and judgments. The Great Head of the Church has come down with great power to visit the church in this place. He is breaking some with a rod of iron, and bruising others with the sceptre of his grace, that He may ultimately heal them. The strong contrast of mercies and of judgments, was never more awfully displayed in this church. The number of deaths, has not, for a long time preceded this, been so great as the present; & yet no one particular disease or prevailing epidemic is at the bottom of this mortality. As far as my information extends, the character of the disease is such as to mark the finger of the Almighty. The tolling bell often gives the solemn warning, "Be ye also ready, lest the Son of man come at an hour ye think not of." [The writer mentions several instances of deaths under peculiarly solemn circumstances.]

No to pain your feelings with a picture of suffering humanity, let the above suffice, as a view of some of the judgments the Lord hath seen fit to correct his people with. The same merciful Lord doth enable us to sing of his mercies and to proclaim his wonderful goodness to the children of men.

It is but a few short weeks since the work of reformation began; and there are great numbers now already rejoicing in hope, or anxiously inquiring what they must do to be saved.—It is impossible for me, at the present time, to give you a correct estimate of the number; Mr. McDowell thinks the number of enquiring souls, together with those who have found peace and rest in Christ, is not short of two hundred within the bounds of this parish. The subjects are generally of the youths of the flock, though not confined to them; there are many in middle life, and heads of families. But I have it not in my power to say correctly what ages or classes the good work of grace mostly embraces, my knowledge is chiefly limited to the town. On enumerating some of the persons whom you will recognise as old acquaintances, you will be better able to judge that God is no respecter of persons. And yet it does not appear but that the Scriptures speak true, for there are comparatively "not many wise men after the flesh, not many mighty, not many noble who are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen,—that no flesh should glory in his presence." [Several persons are here mentioned as hopefully converted.]

I have it also in my power to add, of whom it may be said he is indeed a brave plucked out of the burnings; a father of 13 children, a bright example of the power and of the riches of all conquering grace. His former life has been greatly spotted with sin. But the leopard's spots are changed, not by his own power or might; for one so accustomed to evil could no more by his own power learn to do well, than the Ethiopian could change his skin. How well-timed, how merciful is the compassion of our Lord, who hath had mercy on a man, whose example and instruction may

have an important bearing on the destiny of immortal souls committed to his charge. In my, there are no less than five new-born souls shouting the praises of redeeming love.

It may, however, be premature to count on the certainty of all these, or of many others, who though now may bid fair for the kingdom, may nevertheless look back; suffice to say, that the appearance there are not less than 40, to persons who have obtained a good hope through grace, and who are not far from the kingdom. O Sir, it becomes us to rejoice with fear and trembling; to rejoice that there are so many trophies of grace; and to lest the Son of Man should call to more to the marriage feast.

#### A NARRATIVE OF THE LATE REVIVAL OF RELIGION IN GREAT BARRINGTON.

Together with a succinct history of the Congregational Church in that place; communicated to the Religious Intelligencer, by the Rev. Mr. Wheeler, June 24th, 1822.

The people of this town were favored with preaching of the Gospel, and the administration of the Christian sacraments steadily, as early as about the first of July, 1743, by Mr. Samuel Perkins, who was ordained; & the church was constituted December 23rd of that year. During his ministry here, a term of about twenty-five years, only 116 persons were received into this church, and only 71 of these by profession. The church then remained destitute of a pastor, about 12 years. In this term it appears 12 persons were received into this church. After this, Rev. Mr. Foster was ordained & installed over the church, and continued its pastor 2 or 3 years. In this time 5 persons were added to the church, & his dismission in 1790, to September 24th, 1800, eleven persons were added to the church, making the whole period from 1743, to 1800, the largest number added to this church at any one time by profession was 5. From September 24th, to January 1st, of the present year, 164 have been added to the church. The greatest number received at any one time by profession, was 6. The church was organized, previous to the present year, is 18. This statement demonstrates a fact that from the time of the organization of the church, to about the close of the year 1821, a revival of about 80 years, no extensive revival of religion was experienced in this place. It ought to be understood, that for the term of 40 years, this town was destitute of a pastor, the Congregational order, & that the people had been very equally divided into 3 denominations, viz. Congregationalists, Episcopalians, & Baptists.

In 1805, the Congregational Church and Society here might be called a *moral waste*—the "waste places of Zion." For months, indeed years, previous to 1821, it is believed some of the members mourned the absence of Holy Spirit—the prevalence of wickedness—difference to divine and eternal things, and so few were added to the church in this place. Some special church fairs were appointed and attended—additional prayer-meetings were held, and Christians one by one, appeared to be living and trimming their lamps. Early in the summer of last year, religious meetings, in one part of the town, were so fully attended, & so many persons were excited to prayer, and prayer, and increased faithfulness, and it is believed, to offer the prayer of faith that God would visit the place with a revival. During the summer, and while the meetings, at the place mentioned, became very full, and several appeared to be much awakened, a few persons in another part of the town, it has appeared, were under real conviction by the Holy Spirit. There now an increasing attention and interest were manifested in Christians. They appeared to love their more, and more sacredly to remember their covenant vows, and to feel more the worth of the Sabbath.

All our religious meetings were rendered so full, interesting, and impressive, to all present. But it was not till October that the number of meetings was increased; then they were multiplied to about one to each day in the week, besides other meetings which had been established long before, Christians now commenced prayer meetings in three different districts in the town, Friday evenings. The professed and experienced of these prayer-meetings was for a revival of religion in this place. Conference meetings, Tuesday evenings, also, were instituted at different school-houses, and were attended week in rotation. Also a meeting for prayer was appointed on Wednesday evening at the meeting-house; and a meeting for preaching on Thursday Evening at the school-house in rotation, was commenced at about the same time.

These meetings were more and more full, and of them exhibited evidence of great solemnity and deep conviction. In November it was said of one, "The Lord is in this place." 3 or 4 persons had received relief, and were saying that God was reconciled to them through Jesus Christ, during the month of October. In November instances of awakening became frequent, and every day, announced some new instance of apparent conviction, and new instances of relief and hope. In one district of the town, 15 cases of religious impressions were manifested in the space of a very few weeks, and the subjects soon after expressed the hope that they had passed from death to life. This district was about a mile in diameter. Religious meetings were now attended in some part of the town, were fully attended every evening of the week, and the religious attention continued with interest through the month of December. In January, 4 conferences were held at as many different school-houses on the same evening, at the same time. Neighboring ministers, that to last, kindly afforded us much assistance, which the writer, by this method, desired to do, and in behalf of his people, to express their heartfelt gratitude; particularly the labors of love at the Wednesday evening meetings. At the formal, written, and particular request of this church, the church in Pittsfield, Mass. sent a committee to our assistance at the movement of the attention, whose good and faithful labors among us appeared to be blessed of God, particularly with respect to the church; and for whose benevolent services we would ever cherish a grateful remembrance. We are also indebted to individual benevolence, other churches, for similar benevolence, particularly the churches of Stockbridge and Northampton.

Near the middle of January, about 30 persons manifested a hope that they had received the washing of regeneration and renewal of the Holy Ghost." Here, I think it may be of the religious attention in this place was heightened. From this time meetings were held, attended, fewer cases of impression were manifested, and instances of hope were less frequent, for a considerable time after, individuals appeared to be the subjects of a saving change, and pressed a hope that they "had fled for refuge, lay hold on the hope set before them." Meetings were still held as frequently as time in May; but the revival was passing. On the second Sabbath of May, 40 of the subjects of this revival united with the church, these persons 22 had received baptism, and 18 of the faith of their parents. Twenty-two of these were females, as 16 to 24. And all these were from the classes of the middle-aged and the youth. Of those that have already united with the church, 12 are men that are at the head of families, and have recently commenced their religion. Four other men, also since the



but of millions of immortals, unless something is speedily done in their behalf. We see the field every day whitening for the harvest, and hear in louder and more affecting accents, the cry of expiring sinners and of weeping saints, "come over into Macedonia and help us." We see the dark cloud of heathenism, beginning to settle over some districts of our country, and forsworn us, that noth-

Connected with this Institution are 5637 schools,  
50,375 teachers; 666,542 scholars; of these have  
been first reported the past year, 622 schools, and  
138,859 scholars. The Receipts of the Society  
have been £1762 4s. 5d.; the payments of the  
year. £1532 1s. 9d.

days after his embarkation, his spirit took its flight to a better world; he leaves a wife, a daughter, and the church of Christ at large to mourn his removal.

In Calcutta there are three evangelical ministers of the Church of England, three Independents, & three Baptists.

sons interested therein, by publishing an attested copy of this Order in the Recorder printed in Boston, three weeks successively prior to said time, that they may then and there appear and there shall be heard concerning the same if they so cause. EDWARD H. ROBINSON, Judge Probate.  
Copy Attest, SAMUEL HAYES, Reg'r.

SATURDAY, JULY 20, 1893

Tron. A Sermon delivered in 18

...the Second Presbyterian Church, Charleston—And a vision appeared to Paul in the night. He saw a man of Macedonia and he called to him, saying, Come over into Macedonia and help us.—*Acts xvi. 9.*

very indication of increased attention to the "plains of Zion" among our fellow Christians in the North, will be regarded with pleasure by the friends of New-England. The distance has divided the two great sections of the country, almost annihilated by means of that intercourse which renders a holy intercourse necessary and frequent. The Sermons and Tracts, which are issuing from time to time from the Southern presses, augur well to the inter-communication, while they are highly creditable to the intelligence and piety of their authors. We receive more gratification than we dare to express in the periodical papers and occasional discourses that reach us from beyond the Potomac, and they inspire a strong confidence that the prayers and aims of all the pious true friends of the South will be brought into effort, & form powerful aid to the various benevolent institutions engaged in successful operation in the more northern parts of the country.

have read the sermon before us with interest. It is a useful tract, and can hardly be regarded in proportion to the extent of its scope. It embodies many facts, not indeed new, but who are in the habit of reading the sermons of education societies, but by no means generally known; much less, sufficiently familiar to the mass of community; and yet of value in the argument on which the proposition rests, the number of faithful and able workers. It will be in our power shortly to give an analysis of the sermon, and a few short extracts from the sources of the two prevalent indifference to the property of Christ's kingdom, are alluded to in the introduction very happily:

shall we say that avarice, *cold unfeelingness*, has barred the human heart against the poor of Zion. No, brethren—there is actually so *good*, who is not generous with his money. The beneficence which is touched towards the poor, the sick and the dying, the willing and the liberal tribute that is given when our country calls for aid—the *spirit of benevolence* which is flowing into the *schools of science*, and the asylums of the *wretched* of the immense sums, that are cheerfully *devoted* to the pride and luxury of mankind, all show that the human heart is *generous* as is generally supposed. What *kind* of sympathy, and closed its *eyes* against the cause of Zion? It is the unfortunate *impression* that the object of Christian benevolence is demanded, *not* *real objects*, that the wants of the *poor*.

the first division of the subject specifies the many thousands of the in our own country, and enters into some details, but too fully substantiated honorable testimony :

the scattered settlements of the country  
able for a single clergyman to afford  
attention to more than five hundred  
admitting one thousand to be his charge  
hundred thousand souls in this state a  
style of a Gospel Ministry.—*Two* the  
men are required, in the Carolinas and  
to furnish all the people with the  
of grace; yet taking all the minister  
service, many of whom have no ed  
selves, there are but about one third  
men to the west—Does the prospect  
The waters of the Ohio and the Miss  
booming immensely populous—the ra  
of inhabitants in that section of cou  
succeeded almost the visions of rom  
a wide spread region, in the most  
ner of country, from the Ohio to the  
from the Florida to the Lakes; into  
lands are pouring yearly, is almost an  
and desert.<sup>29</sup>

is it less true that many millions of  
wishing for lack of knowledge; and  
call for help themselves, because t  
in profoundest slumber, yet GOD  
summons the Christian w  
assistance:

**LATEST FROM EN**

The intelligence from England by the *Rasselas*, arrived at Boston, was to the 5th of June.

It is stated that the Turks were evacuating the principalities of Wallachia and Moldavia, and the Russians taking possession of them. This was one of the Russian demands, but whether it would prevent hostilities did not seem to be certain.

The famine in Ireland, consequent upon the failure of potatoes, on which the poor subset, still fared to a shocking degree, followed by a pestilential fever produced by the unwholesome substances, (leaves of trees, sea weeds, &c.) to which they had recourse for sustenance; tho' it is said there was no scarcity of other produce, beyond their acquisition. In England and Scotland liberal contributions were making for their relief, whereas the wealthy in Ireland are accused of coldness, backwardness, and want of feeling in this respect. Many heartrending instances of suffering are recorded, of which the following is a specimen.

A letter from the Rector of Casthaven, says, "Already four individuals have died from famine. I yesterday found by the road side a girl, 12 years old, attempting to eat grass; she had not tasted food for three days, and could scarcely articulate. The squalid countenances of the peasantry are appalling. I saw a man, yesterday, faint, while digging a field, from hunger. Weeds of the corn field are collected to furnish a wretched meal. Famine will soon be followed by pestilence."

The Claudine, with 159 male convicts; the Providence, with 102 female convicts, 29 children, 17 free women, and 56 children; and the Lord Hungerford, with 224 male convicts, arrived at Hobart-town, Van Dieman's Land, in December.

On the 4th June the King of France opened the session of the Chambers with a speech. In allusion to Russia and Turkey, he hopes war may be averted. Of the condition of France, he speaks with satisfaction.

**AFFAIRS OF TURKEY.**  
The following is an extract of a letter from Odessa, dated the 28th April, (May 10th.)  
"Between 50 and 60 vessels arrived here to day from Constantinople, some of them in three days, bringing the agreeable intelligence that all the matters in dispute have at length been adjusted between Turkey and Russia, and that peace is now certain. The exchanges have, in consequence, improved about 4 per cent."

Intelligence from St. Petersburg, dated the 15th inst., says that the belief in the continuance of peace gains ground.

Accounts from the Turkish frontiers assert that Persia insists upon the cession of Armenia; but that the Porte avoids giving any reply, in the hope that existing differences may be adjusted through the mediation of England. Smyrna continued in a disturbed state up to the 28th of April.

At the island of Scio the Turks had shed rivers of blood, and the Greeks had strongly fortified themselves in the mountains.  
The war between Turkey & Persia was said to be

continued, tho' no circumstances of it are given.  
The Greeks have appointed Envoys to the  
Courts in Europe.

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British Missionaries arrived at Otaheite in Sept.

A man convicted of selling blasphemous publications in London, is undergoing his punishment.—The trial went through without his name being discovered, as none who knew him would inform.

It is said the British East India Company owe £32,000,000, and that their debt is increasing at the rate of a million a year. The monopoly is diminishing.

**DEATHS.**  
In Boston, Mr. Amos Goodale, aged 59; Hannah Slaughter, said to belong to Hallowell, Me. Mrs. Eunice Penniman, wife of Mr. Amasa P. 46.  
Mr. Josiah Copeland, 59; Mr. David Stevens, painter, 50; Mr. Jonathan Sargent, 67; Mrs. Mary Ball, 70; Mr. Joseph Martin, 67; drowned in the basin of the Mill Dam, John Hill, 7.

Drowned in Jamaica Pond, while bathing, Mr. Royal Gould, of Roxbury, 35.—In Salem, Mr. Michael Smith, a native of St. Andrews, 25.—In Billerica, Mrs. Lucy Hill, wife of Mr. Peter H. 65.—In West Newbury, Nathaniel Emery, Esq. 81.—In Saxton's River Village, Vt. Mrs. Lucy N. Williston, wife of Mr. Josiah W. formerly of Boston.—In Bridgewater, Mr. John L. Matthews, 51.—In Framingham, Mr. Alfred Hill, 42.

Near Norfolk, Mr. Nicholas Fitzpatrick, late master joiner at the Navy Yard. His death was occasioned by exposure to the heat of the sun, on Independent day.—In Alexandria, Col. Dis. 30th ult. Mr. Nathaniel Pearley, formerly of Salisbury, Mass. 21.—In Havana, on board brig Fair Trader, of Boston, Mr. Wm. Goodhue, of Ipswich.

Died on his passage from St. Jago, Mr. JOSEPH H. CURRIER, of Newburyport, aged 33, supercargo of schr. Increase. *Obituary notice next week.*

**PRAYER BOOKS.**  
**L**INCOLN & EDMANDES, No. 53, Cornhill,  
 have for sale—Jenks' Devotions, \$1; Jay's  
 Prayers, \$1; Family Prayers, 75 cts; Merivale's  
 Devotions, 62 cts. *For sale, as above.*  
**THE FRIENDLY VISIT TO THE HOUSE**  
**OF MOURNING**, a valuable work for presents in  
 Ministerial Visits to the Families of Affliction—

Just published—THE NARRATIVE OF LITTLE EMILY, for Sabbath Schools; 2 50 pr 100.

**N**ORFOLK, ss.—At a Probate Court at Dedham,  
July 2, 1822.—On the petition of *Asa French*,  
Administrator of the Estate of *ELIZABETH HOL-  
BROOK*, late of Braintree, in the County of Norfolk,  
Widow, deceased, praying to be authorised and  
licenced to make sale of so much of the Real Es-  
tate of which said deceased died seized as will

produce the sum of sixty dollars for the payment of her just debts, and an additional amount for incidental charges in manner prescribed by law.—Ordered, that the consideration thereof be referred to a Probate Court, to be holden at Quincy, on the second Tuesday of August next, then and there to be heard and decided on—and the said Administrator is ordered to give notice thereof to all per-

sons interested therein, by publishing an attested copy of this Order in the Recorder printed in Boston, three weeks successively prior to said time, that they may then and there appear and there shall be heard concerning the same if they so cause. EDWARD H. ROBINSON, Judge Probate.  
Copy Attest, SAMUEL HAYES, Reg'r.

N & EDMANDS, No.  
for sale—Jenks' Devotion

Prayers, \$1; Family Prayers, 75 cts; Merivale's Devotions, 62 cts. For sale, as above.

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**N**ORFOLK, ss.—At a Probate Court at Dedham,  
July 2, 1822.—On the petition of *Asa French*,  
Administrator of the Estate of *ELIZABETH HOL-  
BROOK*, late of Braintree, in the County of Norfolk,  
Widow, deceased, praying to be authorised and  
licenced to make sale of so much of the Real Es-  
tate of which said deceased died seized as will

produce the sum of sixty dollars for the payment of her just debts, and an additional amount for incidental charges in manner prescribed by law.—Ordered, that the consideration thereof be referred to a Probate Court, to be holden at Quincy, on the second Tuesday of August next, then and there to be heard and decided on—and the said Administrator is ordered to give notice thereof to all per-

sons interested therein, by publishing an attested copy of this Order in the Recorder printed in Boston, three weeks successively prior to said time, that they may then and there appear and there shall be heard concerning the same if they so cause. EDWARD H. ROBINSON, Judge Probate.  
Copy Attest, SAMUEL HAYES, Reg'r.



## POET'S CORNER.

For the Boston Recorder.

## HYMN.

Eternal God! supremely wise!  
Nature's great, sovereign Lord!  
Where'er we turn our rolling eyes,  
On every side new wonders rise  
Thy goodness to record.

The smiling spring all soft and light,  
Expanding many a flower,  
The summer's sun intensely bright  
And autumn's storms, and winter's night,  
Alike declare thy power.

The crystal streams, the fruitful trees,  
Supplying daily food,  
The softening rain, the cooling breeze,  
The waving fields, the flowing seas,  
Proclaim that thou art good.

Since 'tis by thee, great God, alone,  
We live, we breathe, we move,  
For all the mercies thou hast shown,  
We would be grateful, we would own  
Thy rich, parental love.

The morning and the evening prayer,  
To thee shall still be given;  
And may it be our constant care,  
To watch each thought, to shun each snare,  
That tempts our feet from Heaven. J.

## MISCELLANY.

For the Boston Recorder.

## UNIVERSITY OF VERMONT.

Catalogue of the Officers and Students of the University of Vermont, in Burlington, May, 1822.

**CORPORATION.**  
His Exc'y. RICHARD SKINNER, ex-officio.  
Hon. D. ASHO A. BUCK, A. M. ex-officio.  
Rev. DANIEL HASKELL, A. M. ex-officio.  
JOHN POMEROY, M. D.  
Hon. TRAUMAN CRAFTENDON.  
HEMAN ALLEN, Esq.  
Hon. JAMES PENNINGTON.  
SAMUEL HICKOK, Esq.  
Hon. EBER MEACH.  
GUY CATHLIN, Esq.  
Hon. THOS HUTCHINSON, A. M.  
Rev. CALVIN YARD, A. M.  
WILLIAM NUTTING, Esq. A. M.  
WILLIAM BAXTER, Esq.  
Hon. WILLIAM A. GRISWOLD, A. M.  
Hon. SETH WETMORE.  
Rev. JOEL CLAPP, A. M.  
(Vacant.)

**FACULTY.**  
Rev. DANIEL HASKELL, A. M. President.  
JAMES DEAN, A. A. S. Professor of Mathematics and Natural Philosophy.  
LUCAS HUBBELL, A. M. Professor of the Learned Languages.  
JOHN POMEROY, M. D. Professor of Surgery, and the Theory and Practice of Physic.  
NATHAN R. SMITH, M. D. Professor of Anatomy and Physiology.  
ARTHUR L. PORTER, M. D. Professor of Chemistry and Pharmacy.  
WILLIAM PADDOCK, M. D. Professor of Botany and Materia Medica.

**SUMMARY OF THE CATALOGUE.**  
SENIOR SOPHISTERS, 3; JUNIOR SOPHISTERS, 5; SOPHOMORES, 10; FRESHMEN, 2. Total, 27.

## REMARKS.

DURING the late war the course of instruction was suspended in the UNIVERSITY, for the term of eighteen months, the students were dispersed and generally joined other colleges; and for more than one year, the College Edifice was occupied by the soldiers of the United States. This fact, which undoubtedly, with those who knew not the circumstances of the case, brought an odium upon the Institution, needs explanation. The Corporation, previously to the suspension of the course of instruction, were deeply in debt. Burlington was the seat of a camp, and exposed to the incursions of the enemy; once it was bombarded, the inhabitants were agitated by frequent alarms; & twice, most of those who lived in the village, removed the greater part of their furniture into the adjacent country. To a place so situated, students would not be likely to resort; and, accordingly, the number of scholars was continually decreasing. Arms, belonging to the United States, were deposited in the vacant rooms of the College Edifice, and a guard of soldiers was stationed around it, through which the students were obliged to pass and repass; and all this, in opposition to the remonstrances of the Faculty. And finally, the commanding General declared, that a large number of soldiers were expected to winter in Burlington, that the Barracks were cold, and could not be inhabited, that he must have the College Edifice; and that, if it were not rented to the United States, perhaps he should be obliged to take possession of it by force.

The money received from the United States, was chiefly expended in putting the building in a complete and handsome state of repair, and in discharging the debts of the institution.

To resuscitate the University, at the close of the war, was a more difficult undertaking, than to raise it from an entirely new beginning; and it should be considered, in regard to the number of its students, as if it had been but six years in existence. Since it was re-organized, also, it has encountered serious difficulties. In addition to the fact that neighboring institutions chiefly had engrossed its natural sphere of patronage, a large amount of debt, unexpectedly came against it, arising out of the erection of its costly Edifice. Lands, subscribed for the purpose, were put into the hands of the agent for completing the building, a number of years since, to sell, which it was expected, would cover the expenditures. These lands were owned in common with several other persons; the concern was a complicated one; and it was not until of late that the Corporation were fully ascertained of the fact, that they owed a large sum to the agent for finishing the College Edifice.

In the spring of 1821, the debts of the Institution amounted to about ten thousand dollars, and the prospect of being able to pay them, and to carry on the course of instruction was so small, that the President resigned; and, at the anniversary commencement of the same year, the Professor of Mathematics and Philosophy, also resigned. One acting Professor and a Tutor remained, who, with some assistance from a President pro tempore, carried on the course of instruction during the last term. But so little prospect remained of the regular continuance of the Institution, that a considerable number of the students, chiefly from the two upper classes, took dismissals and went to other Colleges; and only two joined at the regular period for receiving freshmen. If no dismissals had been taken, and if an equal number had joined at the last commencement, to that which joined the year before, there would now have been forty members of the Institution.

At a meeting of the Corporation, at Montpelier, during the last session of the Legislature, they formally resolved, that, unless that body should afford them aid, they should suspend the course of instruction. When they met, soon after, at Burlington, to carry their resolution into effect, the inhabitants of this place came forward, and by efficient aid, enabled them to continue instruction with a fair prospect of success.

Within six months past, debts against the Institution, to the amount of between eight and nine thousand dollars have been discharged; and an annual subscription, for five years, has been raised, which is sufficient, with the resources of the University, to pay off its debts, and to support it respectably during that time. At the end of this period, the increased rent of the lands, without any

increase of students, will enable the Corporation to continue instruction, upon its present establishment; so that the public may consider the question respecting the regular continuance of the UNIVERSITY OF VERMONT, as entirely at rest. To enable it to do all that would be desirable, would indeed, require that its present resources should be increased; though its funds alone must, ultimately, afford it a handsome support. Less than a third of its lands, which amount nearly to 30,000 acres, have been leased for an annual rent of fifteen hundred dollars; & the demand for them is increasing.

Seven students have united with the Freshman Class, since the commencement of the present term, at a season of the year when few young men enter College; and this circumstance is regarded as an indication that, on being assured of its stability, a respectable portion of the public is disposed to patronize this Institution.

Lectures are annually delivered, in the seminary, on Natural Philosophy and Astronomy, on Chemistry and on Botany. The first course is free of expense to the students. If they choose to attend the last two courses, they pay a small fee to the Professors, in these departments.

The charge for tuition, room-rent and the use of the Library is twenty dollars a year, which is probably less than at any other College in New-England. Board may be had from one dollar to one dollar and fifty cents per week. At one dollar and twenty-five cents per week, the board of a student, during the thirty-nine weeks of term time, would amount to \$48.75 annually.

The vacations are from Commencement, four weeks, and from the second Wednesday in December, nine weeks.

## MEDICAL DEPARTMENT.

For many years, it has been in contemplation to provide, in this Institution, for a course of Medical education; and long since one Medical Professor was appointed, and a considerable time since a second; and some lectures have been, from time to time, delivered. The disasters which have befallen the University have prevented the complete organization of a Medical Faculty, until within the past year; and arrangements have been since making which are now completed, for commencing a course of instruction in this important department.

The Lectures will commence, at the Medical Hall, in the University, on the first Monday of September next, by the following professors; and will continue for about twelve weeks, with a lecture every day.

NATHAN SMITH, M. D. of New-Haven, Con. Theory and Practice of Physic, Surgery and Obstetrics.  
NATHAN R. SMITH, M. D. Anatomy & Physiology.  
ARTHUR L. PORTER, M. D. Chemistry and Pharmacy.  
WILLIAM PADDOCK, M. D. Botany and Materia Medica.

JAMES DEAN, A. A. S. Natural Philosophy.  
An anatomical museum is provided, which contains some valuable and interesting specimens. The Professors of Chemistry and Philosophy, have each an apparatus, sufficient to perform every important experiment, in their respective departments; and the Professor of Botany has a large collection of dried specimens of different kinds of plants, which will aid in that branch, at a season of the year, when they cannot conveniently be obtained from the fields.

The price of a ticket, for an attendance on all the Lectures of the above named Professors, will be 40 dollars.

Medical students can obtain board, on the same terms as the other students. Rooms, if necessary, can be had in the College Edifice, free of expense.

Provision is made for obtaining subjects from a large and distant place.

Medical degrees will be conferred, on the same terms as in other similar Institutions. Those who have attended one course of Lectures at any regular Medical Institution, will, by completing their second course here, receive degrees, in the same manner, as if their first course had been attended here.

## COURSE OF STUDIES.

In order to admission into the UNIVERSITY OF VERMONT, the student must have read Clark's Introduction to the Making of Latin, the whole of Virgil, Cicero's Select Orations and the Greek Testament; and he must understand the fundamental Rules of Arithmetic.

The annual Commencement is on the second Wednesday of August. The usual time for examining the candidates for admission, is the day previous.

It is important that students should be well fitted; and in order to it, that they commence their studies seasonably, under some competent instructor.

Students from other Colleges must produce a certificate of their regular dismission, and submit to an examination.

N. B. In all cases, bonds are required, to secure the payment of Tuition.

**Freshman Class.**—Sallust, Cicero de Senectute and de Amicitia, Horace, Græca Minora, Neilson's Greek Exercises, Adam's Roman Antiquities, Murray's Grammar and Exercises, Blair's Rhetoric abridged and Hutton's Arithmetic.

**Sophomore Class.**—Cicero de Oratore, Livy first five books, Græca Majora, Geography, Hedge's Logic, Hutton's Algebra & Geometry, Walker's Rhetorical Grammar and Hutton's Trigonometry and Conic Sections.

**Junior Class.**—Tacitus's History, Græca Majora finished, Euclid's Philosophy, Kaim's Elements of Criticism, Paley's Moral Philosophy and Chemistry. Attend Lectures on Experimental Philosophy and Chemistry.

**Senior Class.**—Cicero de Officiis, Stewart's Philosophy of the Human Mind first and second volumes, Butler's Analogy, Paley's Evidences, Vattel's Law of Nations, Campbell's Philosophy of Rhetoric, Tytler's Elements of History, Greek Testament critically, and review Mathematics.

For the Boston Recorder.

## ON UNFAITHFULNESS IN THE MINISTRY.

The importance of the Gospel Ministry is generally felt and acknowledged. Yet, it is presumed, that there are many, even among the clergy, who have but inadequate ideas of the vast responsibility attached to the clerical character. Many by their conduct give us reason to suppose, that they think writing and preaching sermons, and administering divine ordinances, to be all that is required of them. That those clergymen who profess to believe in the doctrines of grace, and the necessity of faith and repentance, and who have just views of the value of an immortal soul, should adopt such a notion, is wholly unaccountable. Yet strange as it may seem, there are many who after having written a good sermon, and delivered it perhaps with some energy, seem to say, "I have delivered my message; I have rid my garments of your blood; and if you perish, you alone must bear it." But is this all a minister has to do? Is this imitating his Divine Master who went about doing good? Can such a man be said to be faithful to the flock over which he is placed as an under-shepherd, and to the great shepherd and bishop of souls? Is this spending and being spent in the cause of Christ? Is this doing all that in him lies for the salvation of sinners? Far, very far from it. He has very much labor to perform. He must know his flock, and where they live. He must go from house to house; teaching and exhorting with all long-suffering. He must be personally acquainted with each individual under his care. He must know their religious character; else how can he adapt his public instructions to their necessities. He may indeed, "draw a bow at a venture," and the arrow may sometimes reach the heart of a sinner; but it is believed the instances will be rare. Perhaps some will say, they cannot write two sermons in a week, &

spend much of their time abroad. But the landable custom of exchanges will remedy this evil. The minister should be the guide, the counsellor, the confidential friend of his people. For this purpose he should render his visits profitable. Never should he enter a house, without leaving there a lesson of instruction. When any instance of awakening occurs in his parish, instead of *happening to hear of it*, and then neglecting till he has forgotten the case, and the subject has cast off conviction, taken refuge in false hopes, or embraced error, the faithful pastor is the first to know it, and hastens like an angel of mercy to pour the balm of Gilead into the wounded spirit, and point the desponding sinner to the cross. Nothing can be more effectually calculated to awaken the tender sensibilities of the affectionate pastor, than the affecting cry, "what must I do to be saved?" Sensible of the infinite value of a soul, and deeply feeling his own responsibility, he trembles lest he should "doubt with untempered mortar," and cry "peace, peace, then there is no peace;" or by his neglect, occasion the death of an immortal, for whom Christ died. He therefore watches over the agitated sinner, with the same anxiety, that the physician watches the progress of a disease. It is neither natural nor easy, to ask counsel of a stranger; and if minister never sees his people, but from the desk, how can he gain their love and confidence? How will the young be endeared to him as children, the elder as fathers and brethren? He professes to devote his life to the service of his people, for which he is eating their bread; but if he is only seen in the social circle, where the name of Christ is never heard; if he is sitting at his ease, digging deep into human science, or engrossed in his own secular concerns, how can he answer it to his people, his conscience, or his God? M.

## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society for June, 1822.

Mount Zion (Ga.) Education Society,	\$75 00
Mrs. Samuel Jones annual membership, Charleston, S. C.	5 00
The following sums received by Miss S. Stearns, South Carolina, viz. Benjamin Smith, \$30; Mrs. S. Russell, \$20; Sarah Dehon, \$20; Cash, \$5,	75 00
Lady in Winyaw, S. C. by Miss H. Swinton, The Misses Ramsays Charleston, S. C.	22 00
Essex Aux. Edu. Soc. from the Female South Branch in Ipswich, \$20; Sundry persons, 3	23 00
Semi-annual contribution of the Church & Society, Lee, Mass.	26 33
A Friend to Zion, Bristol, R. I. 2 Vests, From North Carolina by Rev. Mr. Fay, Charity Box in Plimpton, by do.	5 00
From a few Young Ladies, Barre, Mass. avails of work,	6 00
From a Lady in Portland, Me.	5 00
Female Reading Society, Upper Beverly, Also 2 pr. Pillow Cases, 24 pr. Socks, 1 pr. Stockings, 1 pr. Gloves, 4 Shirts, and 6 Cravats,	20 00
A Mother, Ashby, Mass. \$5; Rev. Joel Davis, Barnard, Vt. avails of a Charity Box, 1 50; From a female Friend, Otisfield, Me. 1; N. H. Richards, Attleboro', 3; J. Buckingham, Thetford, Vt. 50 cts; Maj. A. Farnsworth, Groton, Mass. 50 cts. by N. Willis,	11 50
Avails of a Charity Box kept by the Congregational Church, Nelson, N. H.	2 76
From a Friend, do.	1 00
Enosburgh, Vt. half avails of a Missionary Field, by T. P. Parier,	5 00
South Parish, Reading avails of a Missionary Field, by an association of Young Men, Concert for Prayer, Hingham, N. H.	16 37
Lusy Goldthread, an indigent woman in Peru, Mass. avails of a Turkey,	1 75
A Lady in St. Johnsbury, Vt. 1-3 avails of a Gold Necklace,	2 00
Monthly Concert for Prayer, in Rev. John M. Putnam's Society, Ashby, Mass. Newburyport Associate Circle of Industry as a semi-annual payment for the maintenance of a Beneficiary at Amherst or Wrentham,	1 83
Mrs. Naomi Sparhawk, Templeton, Mass. Four indigent Females in Rev. A. W. Burnham's Society, Rindge, N. H. 3 Shirts, Monthly Concert for Prayer, Rindge, N. H.	25 00
Norfolk Aux. Education Society,	17 00
Dea. Cushman and Wife, Needham, Mass. Mr. Leavitt, Putney, Vt.	2 00
Fem. Benev. Reading Society, Commington, Mass. thro' the Hamp. Christian Depository 93-4 yds. Casimere,	5 00
Monthly Concert for Prayer, Medford, Mr. Middlesex Auxiliary Society,	5 36
Dea. E. Lewis, New-Stratford, Con. From Benevolent Society, Townsend, Ms. Rev. C. O. Scrivner, Liberty County, Ga. Avails of Gold Necklace from an aged Lady, Bristol, R. I.	30 00
From an aged Lady, Bristol, R. I.	7 00
Life Subscriptions.	1 00
Rev. David Long, from Ladies in the Congregational Society, Milford,	40 00
Rev. Stephen Crosby, from Ladies of the Congregational Society, Spencer, Mass.	40 00
Rev. Amos W. Burnham, from Females in Rindge, N. H.	40 00
Rev. John E. White, from Ladies of his Congregation, Johns Island, S. C.	40 00
Rev. Mr. Brown, from Mrs. Jane Keith of South Carolina,	40 00
Rev. Hosea Beckley, from Female Cent Society, Dunsmerton, Vt.	40 00
Rev. Isaac Briggs, from Ladies of his Society, Boxford, Mass.	40 00
Rev. Daniel Tomlinson, Oakham, Ms. from Religious Charitable Society in New Braintree, Brookfield, North Brookfield, and Oakham,	40 00
Rev. Thomas Snell, North Brookfield, from the same sources,	40 00
Rev. Allen McLean, from Female Benevolent Society, Simsbury, Con.	40 00
Rev. James Porter, from Fem. Charit. Soc. in the first Ecclesiastical Society, Pomfret, Con.	40 00
Rev. John Hyde, from Ladies of his Society, Preston, Con.	40 00
A. F. CLEVELAND, Treasurer, No. 10, Merchants' Row, Boston. \$2788 06	

The following Letter enclosed this donation.

Ashby, June 15, 1822.  
Mr. WILLIS—I send you enclosed \$5 for the benefit of the American Education Society, as a small memorial of my gratitude to the Father of mercies, for his special favor to my family in the recent revival in this place. If every pious parent, whose children are made hopeful subjects of renewing grace, in this wonderful day of revivals, would cast something into the treasury of the Lord as a thank-offering, how would our missionary funds be increased? O that Christians felt more deeply their obligations, and would act accordingly.

A MOTHEK.

The following Letter enclosed this donation.

New Stratford, Huntington, June 14, 1822.  
To the Treas. of the American Education Society.  
Dear Sir,—A few days since, my worthy friend, Edmund Lewis, deacon in the Church of which I have the honor to be pastor, called upon me, and deposited in my hands thirty dollars, to be applied to some charitable and religious object which at this moment I might think it most imperiously necessary to aid. You will not therefore be surprised, sir, at finding this sum inclosed to you, with my cordial request, that it be devoted to the immediate objects of the American Education Society. By this I would not intimate that other societies do not need or equally deserve assistance; but the pressing wants of yours have, for many days,

lain, with prayerful solicitude upon my heart; and I rejoice to be the almoner of its bounty, however small, who is willing it should be lodged in your treasury. It is certainly of the utmost importance, that each part of that mighty building of God, which the religious public are erecting in this country, should go forward with a simultaneous and uniform progress, and maintain its fit proportion to every other. In this building, not to depreciate the importance of other benevolent and religious societies, let me suggest the opinion of a private individual, that your Society is, and must be, the grand and central pillar which collects, sustains and harmonizes the whole. I am unable to see how the benevolent plans of this day can possibly succeed, to any extent, beyond the presence of those societies which prepare young men to preach the gospel. We may circulate the Bible round the world, with comparatively very little effect, while unaccompanied by the heralds of the Cross; for it is "by the foolishness of preaching," after all, that God is pleased chiefly to save them that believe. We talk about foreign missions—several have gone, whose places must soon be supplied by others and whose numbers, in all probability, must, long before that, be greatly increased; while, from time to time, new fields must be opened and peopled with missionary laborers; but who, who will be found to go, if your Society be not stoutly sustained and ably endowed? let it not be said that many young men among us, prepared to preach the gospel, are willing and ready thus to devote their lives—for who with Christian feelings, can think of leaving 7,000,000 immortal souls in these United States, "the land of his nativity,—the home of his ancestors," wholly destitute of any religious teacher, to go half round the world in quest of heathen? What Christian preacher, I ask however devoted, could think of doing it without the deepest regret? Or what Christian community could thrust him away without sorrow? And when he puts his foot on board the gallant ship, destined to waft him to a foreign shore, can he help feeling an anxious inquiry in his conscience, "With whom hast thou left those few sheep in the" southern and western "wilderness?" The harvest is truly plenteous, but the laborers are few; and were not God the Lord of the harvest, the distressing want of able and faithful ministers, which we behold on every side of us, would be indeed alarming. Let me again then wish your Society eminent prosperity, as I hope or expect to see the cause of Christ greatly advanced, either at home or abroad, and the benevolent operations of this age and nation, to any considerable extent, gratifying the hopes of their pious projectors.

I am with much esteem and respect, Yours, &c.  
CHAUNCEY G. LEE.

For the Boston Recorder.

## OBITUARY.

Died at Warner, N. H. of pulmonary consumption, June 27th, 1822, Mrs. Elizabeth Woods, wife of Rev. John Woods, aged 36 years.

She was the daughter of Dr. John Hall, now residing in Norwich, N. Y.; was married in November, 1812, and had six children, three of whom she was called to commit to an early grave. She became a hopeful subject of divine grace, in her youth, but so great were her fears, that she neglected a public profession till the year 1811. She then became sensible of the impropriety of indulging a hope, and at the same time living in the neglect of a plainly revealed duty. She accordingly determined to offer herself to the Congregational Church in Charlestown, Ms. where she then resided, and was received to their communion.—As a Christian, she took a deep interest in the prosperity of Zion, and especially in the benevolent enterprises of the present day. She expressed much satisfaction in the weekly intelligence received in the Recorder, and even to the last, would inquire what it contained that was interesting, and would desire to hear it read. Feeble health and domestic cares, prevented her engaging much in schemes of active usefulness; but she will long be remembered with warm affection, by a little circle of praying females, with whom she used at stated seasons, to bow the knee before God, while they unitedly implored divine mercy on the thoughtless multitude around them, who were thronging the broad road to destruction.

But it was in the relation of a wife and a mother, that she excelled. As a wife, she greatly endeared herself by the sweetness of her temper, the prudence and economy of her management, and her unwearied efforts to promote her husband's comfort at home, and usefulness abroad.—She looked well to the way of her household, and in her heart of her husband did safely trust. As a mother she was peculiarly affectionate; and her affection for her children, sought a higher object than merely their temporal comfort. She considered that they had immortal souls, and believed that much depended on the direction that should be given to their young minds, during that period of life in which they are peculiarly a mother's charge. As soon as they were capable of being taught the simplest truths in religion, she began diligently to impart instruction, suited to their years, and used often, while her health permitted, to retire with one or more, and cause them to kneel down with her while she implored the blessing of her covenant God upon them. These prayers could not be for ostentation. Never would the practice have been known, had not sleeping infancy divulged it. Prayers thus offered will be had in everlasting remembrance, and will be answered in blessings on her posterity, after the life that offered them, shall be mingled with the dust. But it was her's, not only to labor, but to suffer for Christ. Her health was feeble from a child; she was constitutionally predisposed to the sickness of which she died. It did not however make a very visible appearance until the autumn of 1820.—The prevailing influence of that season, brought on her a cough, from which she never recovered. In January following, she was attacked with a violent hemorrhage from the lungs, which brought her exceedingly low. She viewed herself, and was viewed by others, to be on the very borders of eternity. Repeatedly she gave the parting hand to her husband and children, expecting in a few hours to see them no more till the grave shall give up its dead. She manifested the most entire resignation to the divine will, uniformly declaring it was her choice that God should choose for her, whether to live or die. When asked by a Christian friend if she had no anxiety about leaving her children, she replied, God can take care of them without me, but I cannot without him. After hearing the hymn, "Jesus lover of my soul," she said in a whisper, (for she did not utter a loud word for about a week) "O, that is a charming hymn." But from this very low state, she was raised, so that in the summer following she was able to ride out; and now it pleased God that her faith should be tried. For some months her mind was veiled with darkness, through which but few rays of light or comfort shined. She became exceedingly jealous of her own heart, feared she was deceived, and often appeared much distressed with the idea that any person should think her a Christian. She wanted them, she said, to pray for her as an impenitent sinner. During this season of darkness, she was much in prayer for herself, and her prayers, which, unknown to her were often heard, were peculiarly humble and fervent, discovering a deep sense of sin, and a very earnest desire to be cleansed from its pollution, in that fountain which was drawn from Immanuel's veins. Many and fervent also were the prayers offered for her at her bedside, by ministers and Christian friends.—But it was not till about a month before her death, that returning light and comfort began to break into her soul, and then it was gradual, like the perfect day. She saw no vision, heard no voice, felt no ecstasy of joy, but calmly resigning herself up to a sovereign God, she enjoyed a peace and serenity of mind which enabled her to contemplate

death with the greatest calmness, and even to bid adieu to her dear friends, and to her dear children, and that she might be with Christ. She often said "Come Lord Jesus, come quickly." She feared she should be impatient, as her feelings were very great. Two days before her death, when expecting every hour to be her last, she was asked how death appeared to her on this approach. She replied "it appears desirable. She had no hope but in the mercy of God, and the merits of an infinite Saviour; and here she was resting. Blessed are the dead, who die in the Lord. The darkness, fears and doubts with which the subject of this brief memoir was exercised, impressed the writer with a deeper sense than ever before had of the importance of giving assent to the full assurance of hope unto the living. May it have the same effect upon every reader, that she will not have died nor have wasted in vain.

Died at Warner, April 25th 1822, after a long and sickly illness of several weeks, FRANCES, the youngest child of Rev. J. Woods, aged 13 years.

## DODDRIDGE'S EVIDENCES.

CHEAP FOR DISTRIBUTION.  
JAMES LORING, has for sale at his Bookstore, No. 2, Cornhill, price 25 cents, or two dollars per dozen in Board, or 63 cts. in leather binding, and on better paper—Three discourses on the Evidences of the Christian Religion. Designed for the benefit of young persons. By Philip Doddridge, D. D. To which is attached Extracts from several celebrated authors, on the truth of the Christian Religion.

The following respecting this valuable work, extracted from a Memoir of Dr. Doddridge:—"They contain a judicious summary of some of the principal arguments in support of the Christian Revelation, and especially of those which prove the genuineness and credibility of the biblical history. The author had the satisfaction of knowing that these discourses were the means of converting to the belief of our holy religion two gentlemen of distinguished abilities, who had been skeptical upon this head. One of them had endeavored to prejudice others against evidence and contents of the gospel, by a zealous preacher of Christianity, as well as an ornament to it in his life and manner." As above, Doddridge's Rise and Progress of Religion in the Soul, to which is added, as before Subjects. Doddridge's Lectures on Praying, and the several branches of the ministerial office, &c. &c.

Brown's Antiquities of the Jews.  
WILLIAMS, has for sale at his Bookstore, No. 2, Cornhill, price 25 cents, or two dollars per dozen in Board, or 63 cts. in leather binding, and on better paper—Three discourses on the Evidences of the Christian Religion. Designed for the benefit of young persons. By Philip Doddridge, D. D. To which is attached Extracts from several celebrated authors, on the truth of the Christian Religion.

The following are the Contents.

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